

THE PACIFIC JOURNAL OF THEOLOGY

June 1963





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The Pacific Journal of Theology

PUBLISHED QUARTERLY

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NUMBER SEVEN

JUNE 1963

A Change of Editor

I would like to introduce to readers of the Journal the new editor the Rev. John Wilton of Davuilevu Theological College, Fiji and to offer my good wishes to him and to our readers.

I return to England at the close of this year and this has seemed to be an appropriate time at which to make a change. I must also thank the Continuation Committee of the Conference of Churches and Missions in the Pacific for their help in finding a successor.

Will contributors please note that the address of the new editor is P. O. Box 8, Nausori, Fiji; that of the Circulation Manager remains unchanged.

J. Bradshaw, Malua, Western Samoa.

From the (new) Editor

When I was informed by the Secretary of the Continuation Committee of the 1961 Conference of the Pacific Churches (Rev. Vavae Toma) that the committee had appointed me as the Editor of the Journal I felt that I could not devote the time to this work that was needed, and I also thought (as I still do) that the appointment should be filled by someone from the Pacific Churches rather than a European missionary. I hope that before long it will be possible to appoint someone who really belongs to these Pacific Islands as editor.

Delay

Due to printing troubles in Samoa the March issue was eventually printed in Fiji and was distributed about August. At that time I hoped that we could distribute a special double issue for June - September towards the end of this year. The suggestion was made that the Curriculum Conference and Writers' Workshop which was meeting in Suva during May, June and July would be responsible for this double issue, which would be devoted to articles by people taking part in the workshop. Unfortunately the material has not yet been prepared for publication and so we are issuing this June number as an ordinary issue (although somewhat late) and hope to use the workshop material for a double September - December issue, which should be available very early in the new year.

We believe that many people will want to see samples of work from those at the writers' workshop and new subscriptions should be forwarded immediately to the Circulation Manager, Box 184, Western Samoa. **The Report of the Curriculum Consultation** has now been published and copies may be obtained

from Mr. P. R. Singh, Box 9, Nausori Fiji. (2/3 Fijian). The report gives to us a day to day report on discussion and resolutions of the Consultation. Appendix 1 gives brief reports concerning the work and needs of Sunday Schools in the various areas e.g. American and Western Samoa, Cook Islands, Fiji, Rotuma etc., and Appendix 2 gives a suggested list of languages in which the curriculum will be available (printed or duplicated). Another appendix states the needs of the various age-groups viz. 3-5 yrs, 6-8, 9-11, 12-14, 15-18, 19 and over, and the needs of parents. The total curriculum will give lessons covering 17 years - this is a big project to bring to completion, but it is hoped that the work will be completed within 5 years.

March 1964.

If the Journal were progressing satisfactorily the editor would already have in hand material for at least half of next year's issues. The sad truth is that the present issue just about exhausts the available material. I would like to thank those (few) who have sent material to me, but there is a great need for you who are readers of this Journal to share with all of us your contributions towards the discussion of the life and thought and witness of the Christian Church in the Pacific.

In this issue we present the 3rd and final part of the article on Pacific Scripture Translation by Rev. H. K. Moulton. A few of us in Fiji met Mr. Moulton earlier in the year and were very impressed, not only by what he had to say but by his genial and witty personality. The name of Moulton is not altogether unfamiliar to us in the world of Christian scholarship. I would draw your attention to two valuable New Testament Commentaries by Mr. Moulton - The Acts of the Apostles, No. 12 in the Christian Students' Library, 1957 (Christian Literature Society, Box 501, Madras 3, South India) 3 Rs. 75 n.P. (about 7/- Fijian) and Colossians, Philemon, Ephesians in the Epworth Preachers' Commentaries 1962, 12/6.

The Rev. C. H. Germon, Superintendent of Davuilevu, Methodist Church, Fiji, contributes an important article on reconciliation with a study of an existing ritual in Fijian and Samoan society. It is hoped that many readers will have something to contribute here so that our knowledge of indigenous practices may be pooled, and that we may be able to estimate their meaning for Christian theology in the Pacific.

Mr. Germon also reviews the important book by Michael Hollis "Paternalism and the Church". Oxford University Press 9/6. The Rev. A. G. Horwell of the Presbyterian Church in the New Hebrides, and a member of the Continuation Committee has supplied for publication in the Journal a report on the Ministry

which was presented to the Continuation Committee meeting at Honiara in the Solomons, May, 1963.

Probably a lot of readers use the Upper Room as a devotional help. I received through the post some time ago a copy of "Disciplines" which is a daily devotion book by the Upper Room publishers, and is especially prepared for ministers and Theological students. Besides being a manual for private devotion it is a source for sermon and teaching material. "Disciplines" for 1964 is available now from The Upper Room, 1908 Grand Ave. Nashville, Tennessee, U.S.A. 1 dollar. (The "Upper Room" also costs 1 dollar per year).

What Can the Pacific Contribute to the Theology?

by C. H. Germon, Davuilevu Theological College. Fiji.

Recently a small group of us met Bishop Stephen Neill at the home of the Revd. Setareki Tuilovoni. In the stimulating conversation which revolved around theological training, the Bishop underlined the need for indigenous thinking in Theology. Too often students learn the thought forms and philosophy of other cultures, and neglect the ready made images and ideas of their own culture.

Surely this danger is increasing as theological students turn more and more to higher education and books written by English, American, and Continental writers. The danger does not lie in their taking an intelligent interest in these works (How else can they become familiar with the theology that has come out of the world that presses more closely upon them every day). but rather in their failing to explore their own community life and subject it to the scrutiny of the Word of God.

On the one hand the Pacific can be prepared for the critical changes that will come in its social patterns, by learning how the Theology of Crisis can be applied here. But on the other hand the Pacific has the raw material for developing a Theology of Community, for which the rest of the world is groping. It may be that God is calling the Pacific not only to understand how its communities have experienced the reconciling power of Christ, but also to tell the world about it.

I'm sure that all readers of this journal would like to read how the cultural backgrounds of island people give them insights into the Work of Christ and the Nature of His Church. Too often we assume that our own ideas are plain and perhaps rather uninteresting. The light we have shines upon the face of the object we are looking at giving a rather flat picture. But when a number of side lights are thrown upon it, it appears in bold shape and depth. So is it when other people throw light from their cultures upon the objective facts of the Gospel. In this light which God gives in some measure to every man, the facts loom larger and more distinct than we had noticed before.

I met an example of this when the class was discussing the significance of Christ's death as found in 1 John 2: 2. (The N.E.B. translates - "He is himself the remedy for the defilement of our sins"). I thought of my own student days wrestling with

the meaning - was it "propitiation", or "atonement", or "expiation"? But the students here didn't think there was any problem to sweat over.

A Fijian student explained the meaning of the Fijian word "na i bulubulu". It is a word which conjures up in the mind a ritual act of reconciliation. If person A, who has offended person B, wants to wipe out the enmity that has been created between them, he goes to him with a whale's tooth. If the offence is a private matter he may go alone and present it himself. If, however, the offence involves the village or the tribe, the village or tribe (whatever the case may be) will go together and present the whale's tooth through its representative.

The object of the ceremony is to restore honour to the offended party, re-establish friendship, and if the offended one is angry, to placate his wrath. The tooth is offered in deep humility, confession of sin is made, and sorrow and shame expressed. The speaker requests that the tooth be accepted and friendship restored. When Person B receives the tooth, he announces that the request has been granted and the friendship restored. All persons feel that reconciliation has taken place.

I asked the Samoan students if they had a similar ceremony. Yes, but with its own significance. In Samoa if person A has offended person B, the ceremony aims to restore the honour of the offended one.

Person A, with his head covered in a special white mat, comes with his relatives, and they all sit down outside the house of Person B. If Person B invites the group inside his house, the chief of Person A's tribe apologizes for the offence and presents the mat on behalf of the tribe to Person B. In receiving the proffered gift Person B. indicates that he accepts the atonement.

The whole class was intensely interested in the descriptions of these two ceremonies. They pictured vividly for us two ways which men feel necessary for restoring fellowship between offending and offended parties.

My aim in writing about them has been to open a door that I hope other writers will keep open. To draw premature conclusions at this stage would result in shutting up what could well become a valuable discussion. Such discussion needs to follow two lines :

1. **Information** is required about indigenous thinking on the subject of reconciliation.
2. An **appraisal** of its value is also needed. Such questions as the following need to be asked — Does it help us to understand the Bible's teaching on reconciliation? Does it hinder us from understanding it? Do indigenous ceremonies (such as those mentioned above) operate as substitutes for Christian acts, or can they be used with Christian content.

Report on the Ministry, presented to the Constitution Committee of the Pacific Conference of Churches and Missions, at Honiara, May, 1963.

by A. G. Horwell, Presbyterian Church, New Hebrides.

The more that I have studied this subject, given to me to consider on behalf of this Committee, the more I have realised how inadequate is the time which I can give to it. The extent of the subject which we term so easily "The Ministry" is limitless and I feel that one of the most useful contributions which I can make is to discover relevant studies which have been published, and inform you of these. The following are most helpful:

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| The Preacher's Calling to be Servant | D.T. Niles |
| The Church's Ministry | T.W. Manson |
| Ministry and Priesthood, Christ's and Ours | T.W. Manson |
| Asking the Right Questions | Bishop Barry |
| Vocation and Ministry | Bishop Barry |
| The Ministry in Historical Perspective | ed. Niebuhr & Williams |
| A Tent-Making Ministry | World Council of Churches |

The abovementioned books will help the well-educated student but we have to remember always that there are many men in the Ministry of our Pacific Churches who will not find much help from such books which require a good understanding of English. As suggested at our Committee meeting at Noumea last year, an alternative means of assisting our Pastors is to have Retreats at which studies in more detail and in more practical form, may be arranged. Some territories have these already, but we had our first one in the New Hebrides last year and it was very successful. We studied a small booklet on Stewardship called "God's Trustees" by Dr. W. M. Ryburn, and also considered many aspects of prayer in a

series of studies. The informal discussions and valuable question times gave our Pastors much-needed help.

Whilst drawing attention to some valuable reading material and stressing again the place which Retreats may take in our development of the Church's understanding of its task, I must admit to a bias in favour of presenting to the Committee some practical day-by-day issues in this report, because I always feel that the Pacific people tackle their problems from a very practical standpoint, and surely the Ministry is as practical an issue as we may study.

I think that at this stage in the life of our Churches, the whole place of the Ministry is at a crossroads, or in modern parlance, at a point of no return. In varying degree of acceptance through the Pacific, the Christian Ministry has entered into the life of the island communities and it says much for the quality of the earliest pastors and their faithful service to the people, that they carved out a niche for themselves in the community life. Our communities are more critical today and I do not think that we can expect the same niche to be kept for the pastors in the future unless we show adequate reason for this in the new circumstances of life as it is lived today. Before we study what action we must take now, it would be as well to understand clearly just what service of the early Ministry so endeared itself to our people, or what witness of the pioneer pastors claimed the respect and challenged the interest of the community. I raise four questions here which have to be studied in each Church before an adequate answer can be given :

1. Was it simply because they were Christ's men, preachers of the Word, the Word of Salvation ?
2. Was it in some cases because the Pastor was the teacher and brought education within the reach of the people ?
3. Is it at all true to say that because these men were given special duties, authority and privileges by the "White man's Church," they were accorded deference by the people ?
4. Is it true that in some areas the chief accepted these servants of God and therefore they were accepted by the people who hadn't really thought about their place at all ?

Whatever our answers to the questions, a quick glance through them will make it clear to us that only the first reason may have a continuing place in our plans for today. Today for example there are many influences outside the island communities which are making people more conscious of the prestige of the chief, and the natural course of events in world af-

fairs will tend to restore him (the political figure) to a place of honour, and power. On the other hand, pagan materialistic thinking of many people today leaves no place for the pastor or the Church, so that our task now, whilst many of these influences are still at an early stage of development here, is surely to ensure that the place of the Ministry is so integrated into the life and thinking of our people, that the service and worship and witness of the Church will be basic to whatever else takes place. If there are to be changes, let them be made in the light of the Gospel of Jesus Christ which is always relevant.

We are moving with the times in our development of the Pacific Theological College, for there we may confidently hope to raise the standard of education of the Ministry to a level which will compare very favourably with other academic courses in the Pacific. The consultations of this Committee, the Theological Consultation in Suva, the Malua Conference, and the visits of the Secretary to the island churches, will all help us to keep abreast of affairs, but there are problems which we must study closely if we are to keep our Ministers in the forefront of the battle. Can we then, for purposes of discussion, submerge our differing traditions of the Ministry (imposed we must remember by people from outside the area) and get to grips with the question of what sort of Ministry fits into the culture and living of our island peoples. Naturally we must remark that there are many varying aspects of culture in this vast area, but I firmly believe that there are underlying similarities which may serve as a starting point for some basic pattern of the Ministry. Again therefore, let me pose a few questions to stimulate our thoughts along these lines :

1. Does the Ministry as it is generally understood now in our Churches follow too much an individualistic pattern which is foreign to the nature of the island people ?
2. In so far as the community life of the islands generally means that our business is everyone's business, is there a natural foundation for a greater lay Ministry and a more limited clerical Ministry here ?
3. Again, because of the basic community pattern of life, should our ideas of the Ministry follow much more the self-supporting pastor with a garden and his own coconuts, than a fully salaried Ministry ?
4. Are there aspects of service rendered in times past (and still) by the heathen priest or medicine man or whatever he is called locally, which we are neglecting to fulfil in our Christian Ministry ?

5. Does the source of the authority of the Chief in the community offer any help to us in defining the place of the Ministry or is this in fact a difficulty which confuses the issue for our people?

These are only a few of the questions which come to mind, but they will serve to initiate our enquiries. Just to show how relevant this sort of question is, I will illustrate by mentioning a problem which concerns us in the Presbyterian Church of the New Hebrides at the moment. The Presbyterian Church gives the right of Call to a congregation so that it can choose its own Minister to serve in that place. The Pastor then makes an individual decision in the light of his own understanding and prayers as to whether this is in fact God's Call to him to serve in that place. We find that in some places the Chief may sign the Call for his people, whereas in fact every Communicant member should sign it. Then the Pastor is greatly influenced in his decision by the opinion of the Chief, elders, people and family. We have to find an answer to the problem of the man who feels a genuine Call of God to the Ministry, an individual Call which brings him out of the ordinary circumstances of life in many ways, and yet is influenced greatly by all these cultural circumstances.

In conclusion, whilst recognising that what has been said here is only an introduction to major concerns for us all, I invite your comments and suggestions in order that we may develop our studies together. It seems to me that the great purpose of our studies is to further the Kingdom of God on earth, and we will do this more efficiently if we do it together, in the fellowship of the Church. It is therefore important that we know one another and understand different angles of these questions. May God grant that our efforts to reach such understanding will indeed prove of service to His Ministry, and that He will bless all who serve our Lord Jesus Christ in the Ministry.

Book Reviews

KEY BOOKS United Society for Christian Literature, Lutterworth Press, London.

No. 14 **The good news of Jesus Christ.** John R. Farley. 1962 2/6

No. 15 **Breaking down Barriers.** Juergen Simonson. 1962 2/6

The **Key Books**, are a series of simple books of about 50 pages each, about the Christian life and faith for those who use English as their 2nd language.

The good news of Jesus Christ is a simple study of the life and ministry of Jesus by John Farley, a Methodist minister who has been teaching for some years in the Methodist Laymen's Training Institution in Nigeria. The writer attempts to tell the story of the life of Jesus very simply, and he uses the order of Mark's gospel although in a very brief introduction he mentions the problem that according to Mark Jesus made only one visit to Jerusalem. In the introduction reference is also made to the importance of understanding what the gospel writers are trying to do — why so much of the gospel story is concerned only with the ministry of Jesus; — just the last few years of his life. In 5 brief chapters the life and ministry, death and resurrection of Jesus are told and even in such a short book there is useful material about the background of the N.T. e.g. The Romans, Pharisees, Zealots etc. There is no reference to the gospel as a document about the risen Lord in the setting of the early church, but perhaps that is too much to hope for in such a slight book. The book would be very useful for Bible study groups.

Breaking down Barriers is a study of the books of Ruth and Jonah by J. Simonson who is an Anglican minister and is O.T. lecturer at Immanuel Theological College, West Nigeria. In a general introduction to both books the author claims that these 2 books of the Bible deal with the same problem. — What is the place of the Jewish nation in the world? Briefly sketching the history of the Jews he claims that the movement which sought to keep the Jews separate from other nations (including the sense of having no **mission** to the gentiles) was a wrong solution, and that in the books of Ruth and Jonah there is a strong protest — in Ruth in the acceptance of mixed marriage and in Jonah in the conversion of a great heathen enemy.

The message of Ruth the author calls "Letting others in", while that of Jonah is "Bringing others in".

Although the exposition of these two books is done in a simple way the problem of the interpretation of the narrative is dealt with very usefully in the course of the exposition of the text. e.g. on p.38 and 39 the incident of Jonah being swallowed by a great fish is described as a story with a special meaning and there follows an allegorical exposition in terms of the Jewish people and the captivity. This is a book which preachers will find very useful. In many places the sermon is already suggested with Christian implications and analogies brought out. Some readers may feel that the message of the books has been unduly simplified, but all will acknowledge the usefulness of this book in the circles for which it is intended.

A Ransom for Many. C. E. B. Cranfield. Independent Press 1963. 7/6.

C. E. B. Cranfield of the University of Durham is becoming well known as a writer on the N. T. Besides contributing articles to various commentaries (including the new Peake's commentary) his commentary on St. Mark's gospel in the Cambridge Greek Testament Commentary (1959) is now a standard reference book. This book is a Lent Book in which Presbyterians and Congregationalist have combined. (the author is a Presbyterian minister). The studies are based on N. T. passages e.g. the cleansing of the temple, the Last Supper and lead on to the expected studies dealing with Good Friday and Easter. Unlike some Lent books, the studies here are continued to include Ascension and Pentecost, and the reviewer commends this practice as it encourages us to view all that has happened before in the light of the Spirit-filled life of the church. The various studies combine a satisfying scholarly exposition of the text with the meaning and relevance of all this for the life of the Church today.

One study which was particularly satisfying is Chapter 4 on the Lord's Supper and in an exposition of 1 Corinthians 11: 23-26 we are told (1) what Jesus did at the supper (2) what the exalted Lord of the church does in the Holy Supper (3) what we do in the Holy Supper. We are told that all royalties from this book have been made over to the War on Want campaign but as the price is 7/6 (for a paperback of 100 small pages,) then those in want in this part of the world will probably not be able to afford to buy it!

Prophets of Palestine: The local background to the Old Testament Prophets. Eric F. F. Bishop. Lutterworth Press, London. 1962. 35/-280 pp.

The Rev. Eric Bishop served with the Church Missionary society in Palestine from 1922-50 and from 1927-1950 he was

Principal of the Newman School of Missions, Jerusalem. In two previous books he has written about Palestine in the time of Jesus and the Early Church and now he offers us the background of the prophets beginning with Samuel, Elijah and Elisha and then continuing through the major and minor prophets.

It is important to realise clearly the very limited scope of this book. The author is not really writing about the spiritual experience and message of the great prophets but rather he is describing (in a very fascinating way) the geographic and cultural environment of the prophets of Palestine. There are interesting discussions of all sorts of places that are mentioned in the prophetic writings and the books of the former prophets e.g. on pages 67 to 69 there is a discussion about "the Circuit of Elisha", (This has a familiar ring to those of us who are Methodists — perhaps we will be encouraged to see in Elisha the forerunner of the Methodist ministry!) in which various places are discussed which are connected with Elisha. Descriptions of flora and fauna which are mentioned in the stories of the prophets also figure largely in the material of the book. This book is undoubtedly a mine of useful background information but I would advise preachers to remember that it is **background** material — the preacher will need to look elsewhere for that most important message of the prophets "Thus saith the Lord".

Missions in Crisis. Eric S. Fife and Arthur F. Glasser.

Inter - Varisty Fellowship, London. 1962. 9/6. 269 pp.

This book, written by two very earnest American gentlemen seeks to examine the mission of the church in this time "of unparalleled crisis in world affairs" (p.9)

The work consists of three main sections Part 1 : The Church on the Defensive, traces the apparent failure of the church in the face of great movements of revolution, nationalism, and particularly Communism. In chapter 3 which deals with Communism and Missions, the authors come to the conclusion typical of American Christians that a Christian living in a communist country must entirely repudiate the state of which he is a citizen (although they frame their conclusion in a slightly different way) The same theme comes in Chapter 5, "The Church witnesses in Communist China."

Part 2 : The Church in Tension consists of only one chapter : Ecumenical Christianity and Missions. As the authors review the history of the I. M. C. and the Ecumenical Movement, but it is unfortunate that the New Delhi assembly of the W.C.C. is so closely linked with the book edited by G.H. Anderson "The Theology of the Christian Mission". After indicting the

views of mission as set out in this book and the whole Ecumenical Movement, the authors come to the satisfying (to them) conclusion that "Fortunately, on the overseas mission fields the percentage of nationals who are evangelical is considerably higher than in the Church in the homelands".

Part.3 : The Church on the Offensive, presents a programme of aggressive evangelism for the church - against racialism, in the cities and among students. Much stress is laid on the need to use all the means of communication available to us in the modern world.

I hesitate to say much about the style of this book - it is indicated by the first sentence of Chapter 1 "To many western observers the world is twisted and tottering on the brink of an atomic holocaust". This style of writing may sound better in Hawaii than in Fiji.

While we agree wholeheartedly with the authors that the mission of the church needs the mobilisation of the whole church for service, we believe (as the authors do not) that this is taking place to some extent in the movements which the authors castigate. The term "evangelical" used so often by the writers seems to mean those full of prejudice and suspicion, - singularly lacking in "the gospel".

Black Woman in search of God. Mia Brandel - Syrier.

Lutterworth Press, London. 1962. 30/- 251 pp; illustrated.

Mrs. Brandel - Syrier, who was born in Holland, is a social anthropologist who was invited by the South African Institute of Race Relations to make a study of the needs of urban African women.

This book is a study of the "Manyanos" - the women's meetings found in most parts of the church in South Africa. Although the writer does not examine these movements from the standpoint of someone within the church, she writes sincerely and sympathetically of these church groups among Bantu women in South Africa.

According to the Author's preface the word manyano means for the African women "Mothers." "In their manyanos the mothers of Africa come together and pray, sing and dance to the Christian God. Every week on Thursdays. It has been so for many many years; nobody quite knows how many". (p. 16)

In Part 1. the author describes what happens inside the manyano meetings. Among many other topics in this section she points out that the manyanos are the strongholds of the older

African women - even the manyanos for younger women are under the control of the older women. One of the most interesting sections in part 1 concerns the question whether it is true that the manyanos are just a waste of time for the women involved.

Part 2 attempts an analysis of the meaning of Christianity for African women in daily life. This is a more difficult section and the fact that the author presents Christianity as a very shallow experience for these African women may reflect her own standpoint - it is hard to evaluate the spiritual experience of people without being willing to enter into the reality of the experience.

Part 3 is entitled Cultures in Conflict and deals with the great disruption of Africa Society by European influence.

Concerning the place of the manyanos in the African civilisation of the future the author believes that they are worth preserving - "the Manyano gives to the women a coherence in a life as fragmented as a broken jar."

This book does not seem to me to be particularly relevant for the situation we face in this part of the Pacific.

The Master Plan of Evangelism. Robert E. Coleman, Department of Evangelism, Asbury Theological Seminary, Wilmore, Kentucky. 1963. 163 pp. Price not stated.

Robert Coleman is head of the Department of Evangelism at Asbury Seminary and in this book attempts to outline the basic evangelistic strategy of Jesus as seen in the Gospels. The author finds eight guiding principles in the strategy of Jesus and deals with these in chapters under the rather awkward titles of Selection, Association, Consecration, Impartation, Demonstration, Delegation, Supervision, Reproduction.

Let us examine Chapter 1 - Selection. The author points out that the first objective in Jesus' plan was to enlist men who could bear witness to his life and carry on his work after he returned to the Father. These had to be men willing to learn - although they were simple men Jesus chose them for potential leadership in the Kingdom. Jesus concentrated upon a few - the 12 were specially chosen because Jesus wanted to train them. But Jesus did not neglect the masses - by submitting to baptism he identified himself with the mass revival movement led by John. Jesus preached to the crowds, he taught them, fed them when they were hungry, and healed their sick ones. But Jesus did not desire superficial popular support and only a few from the multitudes were converted in any decisive way. Jesus needed men who could lead the multitudes - that is why he concentrated on only a few - the masses were like sheep without a shepherd.

The principle applied today. Most evangelistic efforts today begin with the multitudes, but first a foundation needs to be laid which can be built up into an effective evangelistic ministry to the multitudes. Communism illustrates the success of this method.

After following through the other 7 principles the author concludes with a section *The Master and Your Plan* in which he points out that the Master gives us an outline to follow although the details will be different for different people.

This book obviously is full of useful teaching about evangelism but I doubt whether the method outlined applies rigidly to the whole of the evangelistic work of the church - just to read the Acts of the Apostles reminds us of the variety of methods that resulted in effective evangelism in the life of the early church.

The Life of Raymond Raynes - Nicholas Mosley. Hodder & Stoughton 425 Little Collins St., Melbourne, Victoria. 1963. 18/9 (Aust.) 288 pp.

For those interested in the Anglo-Catholic movement in Anglicanism this will be an interesting biography, but it has a wider interest, particularly in the section dealing with the mission of the Community of the Resurrection in Sophiatown and other African "shanty towns" near Johannesburg.

Part One describes Raynes' early years. He was the son of an evangelical clergyman in the Anglican church but although his Theological training was at Westcott House, Cambridge "noted for its broadmindedness and tolerance" he was already thinking of becoming a monk in one of the Anglo-Catholic communities. He was appointed as curate in a slum area in Lancashire but after 3 years entered the Community of the Resurrection at Mirfield (the Community was founded in 1892 by Charles Gore from the Catholic Revival of the later 19th Century) Part 2 describes his work in Africa - beginning in 1933, first at St. John's College - a public School for white boys, but then the remarkable story of his work at Sophiatown and Orlando is told.

Here his work was carried out in the midst of a great settlement of Africans enduring the injustice and oppression and lack of human rights and dignity through the developing apartheid policy of the white government. His work was a great achievement, but we must not forget his able helpers and fellow workers whose stories are also told in this section. People like Dorothy Maud, daughter of the Bishop of Kensington "young, good-looking and an aristocrat" who pioneered the work in Sophiatown.

In 1943 Raymond Raynes was elected as Superior of the Community and returned to England, his place in Africa being taken by the well-known Trevor Huddleston. Part 3 and 4 which describe his leadership of the community are not so interesting for the general reader - they describe his work of re-organising the Community and the controversies in which he became engaged. He was an ardent opponent of the scheme of Church Union in South India, regarding it as an act of schism. One of the most interesting sections here describes his contact with all sorts of people as he spent more and more time away from the community house. The story of his last years (he died in 1958) is full of pathos as he suffered great pain from recurring sickness, also while engaged in a Mission at Denver U.S.A. in 1957 he heard the news that another brother had been nominated to be the new Superior of the Community.

Paternalism and the Church by Michael Hollis, Oxford University Press, 114 pages, 9/6.

Over the past thirty years Bishop Hollis has observed the strength and weakness of the Church in South India, and is well fitted to pen this penetrating insight into the problems that have arisen out of the paternalism of missionary work there. Many of the issues he raises have their counterparts in the Pacific, so he should be read by those who are involved in policy making in the Pacific Churches.

The book commands attention by combining frankness with fairness, and objectivity with pastoral concern. Bishop Hollis makes us see how persons with very good intentions made mistakes, that have left their legacy today. Sometimes the environment in which missionaries worked led them to assert their authority to impress the indigenous people. Often they assumed that the deep attitudes of people whose culture was foreign to them was identical with their own. At times they had difficulty in translating the Gospel with the available vocabularies of the languages in which they spoke to the people.

This is a study, not a history (The sub-title describes it as "A Study of South Indian Church History"). If a reader is looking for a record of men's names, places and evangelistic programmes he must look elsewhere. A brief chapter of 14 pages gives "The Historical Setting". The following chapter outlines the contrast between the social background of Reformation Churches and the society in which those Churches worked in India.

From here it is easy to step onto the crux of the problem. "Our special concern is with the fact that the gospel as presen-

ted to South India has to a large extent failed to communicate to the members of the churches certain vital truths about Christian corporate living. It has not effectively challenged the world's assumptions about greatness and it has left too many Christians unaware that the pursuit of office and power is incompatible with true discipleship." (p. 24).

The mission pattern accepted the grading of Christian workers into village teachers, catechists and pastors, each with his appropriate salary scale. In contrast to the New Testament picture of humility and service, workers soon viewed this structure as rungs on the ladder to prestige and power. This attitude continues today with ministers seeking administrative posts because they carry higher stipends, and students preferring to study B.D., (rather than L.Th. which would equip them more effectively for the village ministry) because in most cases a minister with a B.D is paid more than one with L.Th. and enjoys greater prestige.

The problem is summed up in the words of Bishop Sumitra (quoted on p. 32): 'There are three devils in the Indian Church, Power, Prestige and Property. !

The missionary must take his share of blame for this situation. Often he acquiesced when his servants encouraged him to demonstrate his authority, little realizing that they wanted to bask in such worldly glory. Sometimes the missionary patronised unwisely those who cast themselves on his generosity, and so opened the door to a permanent and initiative-destroying dependence on mission support from overseas.

The following examples illustrate the kind of material that is used "to recognize this weakness as radically opposed to the teaching and example of our Lord." (p. 2)

Of equal value to workers in the Pacific is a number of suggestions at the end of the book indicating "what might be done in order to release the power of God to deal with this and make the Church what it ought to be." (p. 2). We need a theological renewal based on a deeper understanding of the Bible amongst all Christians. The Christian ministry in the future may need to be opened to persons ordained to the "ministry of Word and Sacraments for the care of a group of Christians in a particular place for a limited time." (p. 100). Perhaps women should be ordained.

Underlying this study is a profound faith in the true greatness of the Church. We meet it at the beginning and in the hope for unity in the last chapter — "If Christians are to discover God's answer to the problems that face them, it can only be by coming together in responsible partnership, knowing that the same Lord is rich unto all that call upon him." (pp. 106-7)

C. H. Germon.

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Pacific Scripture Translation.

Part 3 of an article by Revd. H. K. Moulton, Deputy Translations Secretary, British and Foreign Bible Society.

THE SOLOMON ISLANDS (cont.)

San Cristoval. This island has had translations in no fewer than eight dialects; Wango (Luke 1905, John 1918), Fagani (selections only), Arosi (Gospel and Acts, 1921, B. F. B. S.), Bauro (selections only), Rumatari (Lord's Prayer only), Anganiwei (Luke 1935, B. F. B. S.), Star Harbour (selections only), Tawarafa (Mark 1927, B. F. B. S.). Mr. Norman Deck (see Mwala Kwara'ae) has been concerned in three of these translations. There has been no recent translation activity anywhere in the island.

Rennei. This is the southernmost of the Solomon Islands. The Deck family appears again in its history, as Miss Deck helped in the preparation of a catechism. Mark was published in 1942, and the other Gospels and Acts in 1950, the translator being Miss Waterston, who translated also in Mwala: Malu and San Cristoval: Anganiwei.

Banks Islands. The Anglican Melanesian Mission, which has had such extensive work in this part of the Pacific, began translation in the Mota language of the Banks Islands in 1864, and the language is widely used throughout the Mission. It is akin to some of the New Hebrides languages, and to some extent to Fijian.

St. Luke was printed in New Zealand in 1864 and Acts in 1867, the great Bishop Patteson taking part in the latter translation and later translating St. John. Dr. R. H. Codrington appeared on the scene in 1873 with Old Testament portions, and continued his work until the New Testament was published in 1885 and the Old Testament completed in 1902. These, together with the complete Bible in 1912, were published by the S. P. C. K. in London, but the work was generously handed over to the Bible Society in 1927. A revision of the New Testament was made by Dr. Ivens in 1931.

New Britain. This group of islands has Scriptures in four languages. Of these, **Kuanua** is the most important in every way. Selections from the Gospels, and also the book of Jonah were published in 1885 by the Australian Methodist Mission. The New Testament was completed in 1901 and printed in Sydney. It was revised in 1913. Some parts of the Old Testament came out in 1917, and much of the rest of it in 1931. A further revision of the New Testament has been published in 1962, and work is well ahead for the completion of the Old Testament. This Bible will serve 35,000 people, of whom 20,000 are literate Christians.

The small **Duke of York Island** has the distinction of having its language as the first in the group to be reduced to writing. This was done by the great Dr. George Brown in 1882, and St. Mark, St. Matthew and some selections were published, but no further work has been found necessary.

Omo, in New Ireland, had a translation of St. Mark in 1912, but no further work has been done. The name is now associated with cleanliness rather than with godliness!

Patpatar, also in New Ireland, has St. John, published in 1921.

NEW GUINEA

To deal individually with all the languages of New Guinea would be perhaps an impossible task, certainly one beyond the compass of this article. The island is divided into three political sections: the western half, which has hitherto been Dutch, and where translation work has been done mainly by the Netherlands Bible Society; the north-eastern quarter, formerly a German colony and now administered by Australia as Trust Territory; and the south-eastern quarter, Papua, which with adjacent islands is Australian Territory. Translation work in the first of these three areas has been connected more with Indonesia than with the Pacific, and will not be treated here. The Trust Territory has inherited much fine German work, with Kate and Jabim perhaps outstanding. In Papua, translation work on the south coast has been the responsibility of the London Missionary Society missionaries. Anglicans have worked along the north coast of the eastern tip, and Methodists in the islands adjacent to it.

The British and Foreign Bible Society Table of Languages lists translations in 38 languages of the Trust Territory and Papua. These however, represent only a fraction of the languages and dialects spoken in the area. There are no railways in the island and very few roads. The central highlands have until recently been virtually unexplored from outside. Jungle covers most of the lowlands as well, so that a missionary will walk along the beach from one sea-side place to another as the easiest method of progress.

These natural conditions have produced an incredible number of tiny tribal languages. Fear of their neighbours has kept small groups isolated, and they have developed their own tongues, spoken in many cases by only a few hundred people, in some by less than a hundred. A rough estimate - it is hard to be accurate - is that there may be 700 of these different ways of speech, to which it is hard to accord the status of languages.

This situation raises an acute translations problem. To some it is a plain challenge to provide at least a gospel for every dialect, however small, and to spend years of labour and trained ability in reducing a language to writing, translating the

Scriptures, and teaching the groups to read. One admires this devotion, and it goes without saying that all men need the Gospel, but one wonders if this is the best Christian strategy. These tribal conditions are legacy from the past. They are still a present reality. They are an anthropologist's delight. But they are not the pattern of the future. Slowly but surely inter-communication will grow. Airfields have already begun it in remote parts. The Trust Territory and Papua have over a hundred of them. More roads will be built. Savage tribes will be increasingly pacified. Isolationism will disappear. The process will be a lengthy one, but it will not stop.

This means that the small groups will no longer find their local languages adequate. They will be compelled to find ways of talking to people outside. What will be their medium? The answer to this question has not yet been fully thought out. A most valuable translators' conference was held at Lae in July, 1962, where for the first time translators in New Guinea and Papua met to discuss their common problems and their relations with the Bible Society, but the tendency was for each translator to have his or her language primarily in mind, rather than the overall picture. This is very understandable, and perhaps the right way forward cannot yet be seen, but the picture should never be allowed to drop out of our strategical thinking.

At present there would seem to be three possible ways forward:

1. There may be some areas where smaller tribal languages can merge into a larger one. At the Lae conference, the highland language Enga was instanced as one which might cover a number of adjacent tribes. Not much consideration, however, has been given to this method of unification. Dialectical differences are felt to be insuperable, and I could sense no great urge to break down the barriers. I had wondered if representative Christian Councils could evolve a policy, but these are in their infancy, and it was felt that such technical matters as Bible translation would best be handled by the Bible Society. It must be one of our major concerns. The Gospel abolishes dividing walls; it does not perpetuate isolationism.

2. Australian government policy is to make English the *lingua franca*. It hopes that, by steady educational policy, the younger people at any rate may have enough working knowledge of English to make it usable everywhere. It remains to be seen whether this hope is too optimistic or not.

3. There is no doubt that, at present, the wider means of general communication is through Pidgin English in the Trust Territory, and its companion Police Motu in Papua.

New Guinea Pidgin began, in the general pattern of Pidgins, as an attempt by western traders and natives of the country to communicate with a smattering of each other's language.

The more civilized side proved the stronger, and the vocabulary is fundamentally English, with a sprinkling of German from pre - 1914 days. But local influence was exerted in two ways : the English vocabulary was modified by indigenous pronunciation and acceptability, and the structure of local ways of speech largely determined the syntax. The language gradually became stereotyped. Each side had to abide by the unwritten rules. Pidgin acquired not only a local habitation but a name : Neo - Melanesian. After a century of common use it now has a scholarly dictionary and grammar, compiled by Father Francis Mihalic, and published in 1957.

Whatever its ultimate future, Neo - Melanesian is at present indispensable. It has its limitations. For example, Mihalic gives "nogut" as covering not only "bad, wicked, evil," but also "spoilt, harmful, wrong, shameful, contagious (disease), immodest, incorrect, stormy", and idioms such as "Banis i-tait nogut" (the bandage is **too** tight). At the same time the vocabulary is always capable of expansion from English, and is remarkably flexible as it is. One would imagine that the Pauline verb "to justify" would be beyond its capacity, but "God i - spik em orait" (God, He speak him all right) is as delightfully simple as it is theologically sound; and I liked the Lutheran Prayer Book rubrics, e.g. the one giving instruction that a sermon appropriate to the Sunday should be preached : "Wanfela man i telimautim tok bilong disfela Sande". A Lutheran service with a congregation of a thousand which I attended was both reverent and effective. One could hardly help an occasional smile, but there was a real atmosphere of worship and a sound exegesis of Scripture.

It follows from all this that the Bible Society's duty is to provide Scripture in a living language for a living Church. Mark has already been published in 1956 and has been revised. The Four Gospels are now being printed. The rest of the New Testament is being translated, and work has begun on the Old Testament. It will be well used.

Description of Neo - Melanesian and its present function must not, however, be allowed to overshadow either the old - established work in the 38 languages mentioned above or the volume of new work begun in recent years.

Of the 38 languages we may single out 18, two with full Bibles, 14 with New Testaments and two with much of the New Testament. The other 20 have portions only. Of these 18, in Papua the London Missionary Society are responsible for 9, the Methodists for 3, and the Unevangelized Fields Mission for one. In the Trust Territory the Lutherans have produced 3, and the Anglicans 2.

Taking these in order, we begin with **Kiwai**, centred on an island in the Fly River delta but understood over a wide area. It has been claimed to be as widely used as Motu. The first

translation work goes back to the great James Chalmers, who produced some Gospel selections about the year 1895. The first full Gospel came in 1911, and work proceeded to the Four Gospels in 1927, and the New Testament, translated by Leslie Allen in 1960.

Namau, in the Purari delta, has its New Testament, completed in 1920 by J. H. Holmes. It was printed in 1947 under the name **Eurika**. Dr. Mrs. Calvert is now revising it - under the name **Iae**!

Orokolo, to the east of Namau/Eurika/Iae, had the Gospels and Acts in 1926, revised in 1951 by S. H. Dewdney, who has now completed the New Testament. At the time of writing this is in the press.

Translation work in **Toaripi**, in the same area, was begun by J. H. Holmes (see Namau). The Gospels were first printed in 1902, and the New Testament in 1914. This was revised in 1928, and reprinted in 1960 with the Psalms, translated by H.A. Brown who is now working on the Old Testament. The language is spoken by 10,000 people, all Christian and mostly literate, and understood by many more. In fact Toaripi and Orokolo are both dialects of Elema, and a satisfactory Elema Bible could serve a large area around the Gulf of Papua. Possibilities for this have been discussed, but it would mean the careful working out of a new literary language. If this could be done, it would mean the inestimable advantage of a common Bible.

Motu, spoken by 10,000 people in the Port Moresby area and used by 20,000 more as **lingua franca**, is perhaps the most important language of Papua, especially when one considers its influence on Police Motu, the general **lingua franca** of Papua. Mark's Gospel was translated by James Chalmers in 1882, and the New Testament completed by W. G. Lawes in 1891. The story goes that Lawes was taught by the local people the Motu that they believed Europeans spoke. His small son, playing in the garden with Motu children, knew better - but father wouldn't listen! The New Testament was revised in 1935, and has been revised again in 1959 by Percy Chatterton. His translation of Genesis was published in Sydney in 1962, and he is now working full time on the completion of the Bible.

Keapara, further east, has most of the New Testament, translated between 1892 and 1912, but there has been no recent work, and it is out of stock.

Hula, a related Hood Bay language, has taken the place of Keapara. Matthew, translated by Mrs. Short of the London Missionary Society, was published in 1949 and the complete New Testament followed in 1954. The pastor who helped her had an excellent knowledge of Keapara and Motu, as well as a good knowledge of English.

Mailu, or Magi, spoken on the island of that name (also known as Toulon Island) has a New Testament which is entirely the work of W. J. V. Saville. Mark was published in 1907 and the complete New Testament in 1936. Mr. Saville then kept two interleaved copies in which he prepared a revision. His immediate successor died young. A later successor is now transferred to Port Morseby, so that present progress is slow.

Daui, or **Suau**. Suau is an island off the eastern tip of Papua. Mark was translated in 1885 by a Rarotongan teacher from the Rarotongan version. It was revised in 1895 by C. W. Abel, who continued his translation work for over thirty years. Some books were printed by him locally. Others were published by the British and Foreign Bible Society in London, Australia or New Zealand, and in 1921 the British and Foreign Bible Society took over the locally printed editions. Mr. Abel was killed in a motor accident in 1926, but his son Russell Abel, continued his father's work, and completed the New Testament in 1956. Father and son each thus devoted a lifetime of missionary service to providing Scriptures for some 12,000 people who could read or hear them. With them we turn from the notable list of London Missionary Society translators.

Methodist work in Papua is on the islands off the north-east coast. The principal language is **Dobu**. Mark was translated in 1894 by Dr. W. E. Bromilow, who completed the New Testament in 1908 and the Old Testament in 1926. He died in 1929 after a long career devoted to translation. A draft revision of the New Testament was made in 1945, but it has not yet been printed.

A kindred island language, **Panaieti**, had its first Gospel, Mark, in 1894, and now has a New Testament, completed in 1947, which is used also on Misima and other adjoining islands.

In **Manus Island**, the Methodists have been associated with the German Liebenzeller Mission, which translated Mark in 1921. The whole New Testament was drafted by 1931, but was not printed before the war. When the Japanese invaded the island, they massacred all the German missionaries (although they were allies), and the manuscript, hidden from the Japanese in the roof of a hut, was destroyed by American bombing. Fortunately another copy had been sent to Germany, and the New Testament was published from this copy in 1956.

Since the war, a considerable amount of translation work has been undertaken in Papua and the Trust Territory by the Unevangelized Fields Mission. Their only substantial publication to date is in **Gogodala**, on the Fly River in Western Papua. Mark and John were published in 1952. Matthew, Luke and Acts followed in 1958, and the translation of the rest of the New Testament is expected to be completed in 1963.

In the Trust Territory, the Lutherans (now mainly American) have very extensive work, with over two hundred missionaries on the field today. Before 1914 German Lutherans began translation work in **Kate**. Bible House Library has a copy of Mark, printed in Bavaria in 1910. Further translation was done between the wars. Luke and Thessalonians were printed in New Guinea, and reprinted in London. The New Testament was printed in 1938 in Stuttgart. It is now being revised, and the Old Testament is being translated.

Jabim has a similar history as regards missionary activity, translation and printing. Luke was translated in 1908 by H. Zahn and printed in New Guinea, as was Thessalonians in 1919. Mr. Zahn completed the New Testament in 1924, and this was published by the British and Foreign Bible Society in England. A revised New Testament and Proverbs were printed in Stuttgart in 1935. The Psalms, also translated by Mr. Zahn, were published after his death, along with a reprint of Proverbs, by the British and Foreign Bible Society in Sydney in 1953. Jabim is spoken by 70,000 people, of whom a large proportion are literate through mission education.

Ragetta, more accurately spelt **Graged**, is spoken by some 25,000 people round Astrolabe Bay to the north-west of Lae. It is probably understood by another 30 - 40,000. St. Luke, the first complete portion, was translated by the Rev. H. George of the American Lutheran Mission and published by the Bible Society in 1925. The New Testament was completed by E. F. Hannemann, and published in 1960. It will serve 25,000 Christians.

Kate, Jabim and Graged are a testimony to the work of the American Lutherans in maintaining the tradition of their German predecessors.

The major Anglican work has been done in **Wedau** and **Mukawa**.

Wedau is spoken in the Milne Bay district and is the mother tongue of over 20,000 Christians. St. Luke was translated by the Rev. Copland King, and was published in 1897 by the British and Foreign Bible Society in Sydney. Mr. King continued with both New Testament and Old Testament translation, and portions were published from time to time. The full New Testament, prepared by Miss Alice Cottingham, was published in 1927. Miss Cottingham also translated the Pentateuch, which was published in 1947. Archdeacon Thompson has continued the Old Testament translation, and the complete manuscript is now in London for checking.

Mukawa, in an adjoining area, had its first Gospel, St. Luke, in 1904. The Rev. Copland King (see Wedau) assisted in the work, but the translator was the Rev. S. Tomlinson, who con-

tinued steadily until the New Testament was published in 1921 and the complete Bible in 1925. Mukawa thus has the distinction of having the first full Bible in any New Guinea language.

So much for the main items in old-established work. In addition to this work, however, a very great deal of activity is to be found among hitherto untouched languages all over New Guinea today. The Wycliffe Bible Translators have a large force in the island with headquarters near Goroka in the highlands. Many other translators - Baptist, Unevangelized Fields, Brethren, Lutheran - have attended courses at the Summer Institute of Linguistics, and are engaged in studying the languages of hitherto backward tribes, some not far removed from savagery and cannibalism, and reducing these languages to writing. Quite a lot of tentative translation work has been mimeographed for use and for comment. Not much has yet been printed. Translators are active in seventy or eighty languages.

This work often done under very difficult conditions, demands very great admiration. Into these new areas, many of them unvisited from outside ten years ago, almost the first comers have been missionary translators, eager that the new-found tribes should have the Gospel and learn to read it. Two words of caution perhaps need to be sounded. Firstly, it is easy to let enthusiasm dull one's sense of proportion. These languages are mainly very small. They must not overshadow the translation work already done for 98% of the world's population. And secondly, much work is being done independently for small areas without sufficient consideration of the uniting power of God's Word. A uniting version raises great problems, but it can pay great dividends. This could be true particularly with regard to Enga, an important Highland language surrounded by many minor kindred dialects.

These three articles have covered an enormous area very superficially, but their very length is some evidence of the greatness of the task, in past accomplishment, present effort and future promise. The account could be extended to cover the whole world. It would vary in its details, but it would show the same zeal to give every man God's Word, the same eagerness to receive it, and the same transforming influence that it exerts wherever it goes. The Word is indeed 'living and active', and perhaps nothing indicates its living power more vividly and fully than the history of Bible Translation.

(Note. These three articles have been compiled, partly from London Bible House records, partly from personal experience. Every attempt has been made to ensure accuracy, but there may well be errors due to ingorance or misinformation. The Translations Department, B. F. B. S., 146 Queen Victoria Street, London, E. C. 4 would be most grateful for any corrections.)

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